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ABSTRACT

The first of three basic packages of materials for cultural instruction in Newfoundland and Labrador's elementary level French program introduces the notion of many world cultures. The materials are intended to complement materials already in use by teachers, and are a response to teacher requests for direction in teaching culture. The teaching guide contains a discussion of the role of cultural education in the elementary French program, a list of 11 general goals of the three "Ensembles Culturels," an outline of the grade 4 course, notes on integration with material in other subject areas, and notes on evaluation. The grade 4 outline includes specific objectives for linguistic content and cultural understanding, basic content texts, suggested enrichment content, and teaching strategies. An appendix contains a teacher's guide to the principal textbook, "Learning About Peoples and Cultures." For each chapter, the guide offers a list of the main ideas and notes on their relevance to the grade 4 program. The units that follow this guide build on its content through study of nearby francophone cultures (Newfoundland, Acadia, St. Pierre) and French Canadian culture in general. (MSE)

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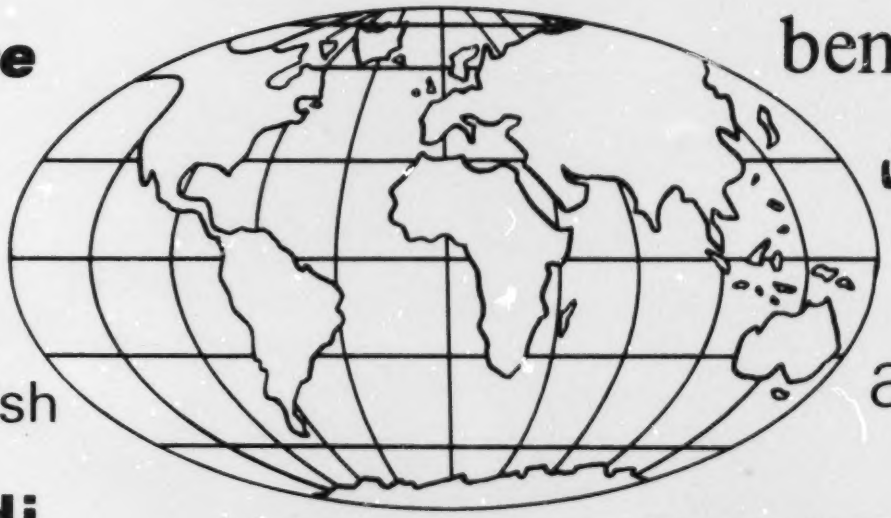
ENSEMBLE CULTUREL I

Teacher's Resource Book



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FRENCH AS A SECOND LANGUAGE

Ensemble Culturel 1

Grade 4

FOREWORD

Ensembles Culturels 1,2, & 3 are basic packages of materials for cultural instruction intended to complement rather than replace materials and activities teachers may already use for this purpose. Their preparation involved research, selection of content, production of some materials, and the writing of the teacher guide.

Ensembles Culturels begin by introducing the notion of many world cultures (Grade 4) and build on this understanding through a study of francophone cultures closest to us - Newfoundland, Acadia, St. Pierre - (Grade 5) and French-Canadian culture in general (Grade 6).

I wish teachers every success in this very important area of second-language instruction.

Lynn Verge
Minister of Education

ACKNOWLEDGMENTS

The Department of Education gratefully acknowledges the contribution of the working group responsible for the preparation of these teaching units. Members of the group are as follows:

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TABLE OF CONTENTS

INTRODUCTION 1

What is Culture? 1

Culture and the French Program 1

Ensembles Culturels 2

GENERAL AIMS OF ENSEMBLES CULTURELS 3

GRADE FOUR 4

Cultural Focus 4

Objectives 4

Basic Content 5

Suggested Enrichment Content 5

Teaching Strategies 6

INTEGRATION 8

EVALUATION 9

APPENDIX: Learning About Peoples and Cultures (Teacher's Guide)

INTRODUCTION

There is a tendency in second-language programs to concentrate almost exclusively on the linguistic aspect of language study. Although cultural awareness and appreciation have been aims of our French programs, cultural instruction has been viewed as secondary to the development of language skills. But language and culture are inextricably linked: learning French gives us access to francophone culture; learning about francophone culture gives us a deeper understanding of the language. Therefore, it is time for cultural instruction to occupy a more prominent place in second-language study.

What is Culture?

In second-language teaching, it has been common to distinguish two types of culture - "Big C" and "small c". In the past, grammar translation courses emphasized "Big C" culture: important achievements in art, music, literature, and science. Later, the focus shifted to "small c" culture: the behavioural patterns or lifestyles of a people. Nowadays, culture is widely accepted to be a composite of the two; a broad concept that embraces all aspects of human life.

Culture and the French Program

Culture should be part of the French program from the outset. This way, the student will develop a better understanding of the culture of the French-speaking world, especially French Canada, and will be motivated to learn more.

The teaching of francophone culture should focus on the affective development of the student. It should foster:

1. an understanding of oneself and one's own culture
2. the development of such traits as sensitivity to others and tolerance

3. the realization that all people are alike in that they all have the same basic human needs

4. recognition that differences between people exist both between and within cultural groups.

The expected result of the emphasis on both linguistic competence and cultural awareness is that students will acquire a bicultural and a bilingual capacity. The degree to which students exhibit both of these capacities will indicate the degree of success of the French program.

Ensembles Culturels

The Ensembles Culturels are the response to many requests from teachers for some direction in teaching culture to Grades 4, 5, and 6. However, the Ensembles do not presume to dictate; rather, they are meant to be a framework upon which French teachers can create their own culture program. If any teacher feels a particular theme not included here would interest her class, she is at liberty to explore it. The primary objective of the Ensembles is to assist teachers who have expressed a need for such a guideline.

Two main factors determined what information to offer at each level. First, the teaching time available for French at these levels means only a fairly small body of information can be offered each year. Secondly, it was decided that the themes to be studied should follow this order:

1. Grade 4 - The many cultures in the world.

2. Grade 5 - Francophone cultures closest to us (Newfoundland and Labrador, Acadia, St. Pierre).

3. Grade 6 - French-Canadian culture.

GENERAL AIMS OF ENSEMBLES CULTURELS

In keeping with H. Ned Seelye's aims in Teaching Culture[1], the following are suggested as general aims of the Ensembles Culturels. Students should demonstrate:

1. an understanding that francophones act the way they do because they are using options the French-speaking world allows for satisfying basic human needs
2. an understanding that the way francophones speak and behave is a natural outcome of their environment
3. an understanding of conventional reactions to common and crisis situations that might arise in a French-speaking society
4. the ability to visualize culturally appropriate images evoked by the French language
5. the ability to evaluate the relative strength of a generality (in reference to stereotyping)
6. the skills needed to locate and organize information about French-speaking people from the library, mass media, people, and personal observation
7. intellectual curiosity about francophone culture, and empathy for francophones
8. an understanding that issues can be viewed from different angles and that no one approach is necessarily better than another
9. an ability to profit more fully from leisure time
10. heightened self-understanding and appreciation of their own culture
11. an understanding that civilization and culture contribute significantly to language development and use.

[1] H. Ned Seelye, Teaching Culture (Skokie, Ill.: National Textbook, 1975), pp. 38-46.

GRADE FOUR

Cultural Focus

Sensitizing students to the existence of other peoples and cultures.

Objectives

1. Students will indicate that they understand the following linguistic concepts:
   (a) People use both verbal and non-verbal means to communicate.
   (b) Gestures began with the origin of language.
   (c) Verbal cues enable a person to convey intellectual information effectively.
   (d) Non-verbal cues convey emotional information such as anger, boredom, and happiness effectively.
   (e) Facial expressions and body movements frequently qualify the meaning of a word.
   (f) Everything that is perceptible to the eye carries meaning.
   (g) A person reacts to visual stimuli either positively or negatively.
   (h) Gestures without words are most often used when verbal communication is not practical, necessary, or desirable.
2. Students will indicate that they know there are a vast number of linguistic-cultural groups in the world.
3. Students will indicate enhanced awareness of their language and culture.
4. Students will indicate enhanced awareness of other linguistic-cultural groups.
5. Students will display open-mindedness and tolerance of other lifestyles and points of view.

6. Students will indicate that they understand that all people are alike in that they all have the same basic human needs.

7. Students will indicate that they understand that each language is an expression of its culture.

Basic Content

1. Fersh, Seymour, ed. Learning About Peoples and Cultures. Agincourt, Ont.: The Book Society of Canada, 1977.

2. Encyclopedias and other resource materials available in the school on languages and peoples.

Suggested Enrichment Content

Films

A film on pantomime. Try National Film Board (N.F.B.); Department of Education; French Embassy.

"Benoît" (20 minutes). N.F.B.

"The Boy Next Door" (18 minutes). N.F.B. or Instructional Materials Division, Department of Education.

Note:

The ideas in this section have been largely borrowed from "An Exploratory Course That's Different". It is a teacher package available from:

ACTFL Materials Centre
2 Park Avenue
New York, N.Y. 10016
U.S.A.

Teaching Strategies

1. (a) Initiate a discussion about the use of non-verbal cues in conveying information.

   (b) Have students demonstrate non-verbal cues to indicate such messages as:

   (i) Bonjour; salut.(Wave to someone.)
   (ii) Il est en retard.(Pointedly look at watch.)
   (iii) Viens avec moi.(Beckon to come.)
   (iv) Fais attention! (Make a fist toward someone.)

2. Have students act out a situation, with gestures only, in which humans land on another planet and must communicate with its inhabitants. The teacher should instruct the students acting as extraterrestrials to be deliberately slow in understanding the gestures of their fellow students, the earth beings, creating a need for the latter to vary their gestures until the others understand.

3. Have students bring in pictures of gestures, labelling each for posting on the bulletin board or leaving them unlabelled to use in discussion.

   Strategies 1, 2, and 3 could be covered in two well-planned sessions: Strategy 1 constitutes session 1; Strategies 2 and 3 constitute session 2.

4. Have students volunteer examples of words from other languages in current English, eliciting such responses as:

chauffeur	rouge (make-up)
ballet	mauve
beige	turquoise

   The teacher should feel free to bring in as many examples as possible from other languages, such as:

balcony - Italian
spaghetti - Italian

5. Have students prepare a small project on world languages. Students could check encyclopedias to find the number of languages used in such countries as Canada, Switzerland, the U.S.S.R., and Belgium.

6. (a) Discuss the fact that different cultures assign a different degree of importance to certain words; for example, snow is expressed in 50 different ways in Inuit languages.

   (b) Have the students suggest (or make individual lists of) expressions in our culture that are important enough to be represented by a number of different words.

   Examples:

   Money

loot	scratch	coins
cash	moolah	greenback
bread	change	dough

   Automobile

car	auto
truck	mobile
vehicle	brand names of cars
lorry	machine
wheels	rig
hot rod	sedan

7. Discuss with students what they think all languages have in common, eliciting information such as the following:

   (a) non-verbal communication

   (b) verbal:
   - action words
   - sounds
   - past, present, and future
   - descriptive words
   - negative, question, command

8. Have a bilingual person of any nationality visit the class, or show a film on other languages and cultures.

INTEGRATION

Integration means using resources available in other subject areas of the curriculum to complement the presentation of a given theme. Integration can help enormously to enrich a program that teaches Canadian culture to young Canadians.

The Language Arts Program of the elementary grades, which stresses vocabulary enrichment, is an important complement to the Grade 4 Ensemble Culturel. Teacher resources available to the language arts teacher (for example, Words to Use, by Patrick Drysdale, Gage Educational Publications Ltd., Toronto) are invaluable to the Grade 4 French teacher preparing Teaching Strategies 4 and 6 of the Grade 4 Ensemble Culturel.

A principal aim of Grade 4 social studies is to provide a look at other cultures, the theme being "One's Own Community and Other World Communities". The Grade 4 Ensemble Culturel has a similar theme; one course should support the other well.

EVALUATION

In the Ensembles Culturels, culture study is viewed primarily as a source of motivation and, therefore, formal evaluation procedures are not overly stressed. This is not to suggest that the teacher should not evaluate student growth in this area. The teacher should monitor progress in the cognitive and skill areas through observation of student performance during class activities and discussion. The primary focus, however, is on the affective domain, notably growth in student interest, participation, attitudes, and values.

The teacher can select from a variety of evaluation techniques for affective outcomes: interviews, surveys, questionnaires, and rating scales. A rating scale is a very useful instrument for keeping a record of relative student growth. Ideally, the scale would include a range from above- to below-average for such areas as participation, respect for others, tolerance of differences in peoples, interest in francophone culture, and awareness of French Canada. By rating student progress in the affective areas, the teacher can develop a record of individual student growth which can be inserted into the student's report card.

The Ensembles Culturels for Grades 4 to 6 are designed to provide students with the foundations of a basic knowledge and appreciation of francophone culture. Crucial to the acceptance of that culture and its language is a spirit of respect and tolerance. Student growth in these affective areas will to a large extent determine the success of the Ensembles Culturels and, indeed, of the entire French program.

APPENDIX

LEARNING ABOUT PEOPLES AND CULTURES

(TEACHER'S GUIDE)

CHANGING VIEWS OF OURSELVES IN THE UNIVERSE

Chapter 1: "Captain Stormfield's Visit to Heaven" by Mark Twain

Main Ideas

Compared to the rest of the universe, the earth is insignificant in size and importance - and, by extension, so are we. Although both protagonists (head clerk and Stormfield) speak the same language, they do not understand each other because they do not share the same knowledge or frame of reference. To Stormfield, the earth is the only world, the centre of the universe; to the clerk, the earth is one of many worlds. The lack of understanding makes the clerk irritable.

Relevance to the Grade Four Program

1. The story describes a funny situation with lots of gestures and facial expressions implied (relevant to Objective 1).
2. The story also suggests ideas for Teaching Strategy 2. This could start with two people speaking the same language but not understanding each other due to lack of shared knowledge - a "Mork and Mindy" situation. A language barrier could then be added to the situation: communication between two people who speak different languages, or communication between a deaf person and a person with normal hearing, for instance.
3. The story also illustrates the kinds of emotional reactions experienced when there is a lack of communication. The head clerk feels irritable. What other feelings might one experience in such a situation?

Chapter 2: "Our Place in Space" by Seymour Fersh

Main Ideas

Scientific advancement forced us to change from a geocentric to a heliocentric outlook on the universe. We did this reluctantly; in fact, we still talk of sunrises and sunsets.

We may also be forced to change our ethnocentric outlook; until recently we have viewed the earth as a collection of nations of which our own is the

best. However, astronauts landing on the moon saw earth not as a place of many competing nations, but as one human family "inevitably interwoven".

Relevance to the Grade Four Program

This chapter could be used as a starting point for discussion. Students could imagine they belong to another planet and are viewing the earth from a distance, as the astronauts did. Thus, the idea of the "oneness of the human family" could be developed. This would satisfy Objectives 2, 5 and 6. It could also be used as a prelude to Teaching Strategy 2.

Chapter 3: "Our Place on Earth" by Marshall G.S. Hodgson

Main Ideas

In the past, each civilization thought itself to be at the centre of the earth; this idea was reinforced by their individual religions. Today, despite better knowledge of man's true position in the universe, Westerners still cling to the notion that the West is the centre of the world. (See Mercator map)

Relevance to the Grade Four Program

Teachers could use the various civilizations described to satisfy Objective 2. Objectives 5 and 6 could be met by pointing out that differences in world views and religions derive in part from our need to see ourselves in a central position. This section concludes by pointing out that twentieth-century Westerners see themselves very much as the ancient Chinese did. This lack of change over the centuries shows that we have a long way to go before we can achieve the "oneness of the human family".

SEEING OURSELVES AS OUTSIDERS AND INSIDERS

Chapter 1: "Interpreting a Foreign Culture: The Nacirema" by Horace Miner

Main Ideas

"Nacirema" is "American" reversed and is used by the author in satirizing certain aspects of North American culture. We, the Nacirema, are characterized as a people by the extreme lengths to which we go to protect ourselves from disease and old age. The author wonders how we (the Nacirema) have survived so long with the artificial burdens we have imposed on ourselves. The story refers to the "medicine man" (physician) who writes a prescription for a fee, and the "herbalist" (pharmacist) who makes up the prescription for yet another fee. Confession to a "listener" (psychiatrist) seems familiar yet somehow strange when described by the author.

Relevance to the Grade Four Program

The geographical location of the Nacirema is a clue to their identity. It may be a worthwhile exercise to locate this culture on a map and have students realize just who the Nacirema are. The Nacirema could be used to illustrate Objective 3.

Chapter 2: "Observations Through the Cultural Looking Glass" by Seymour Fersh

Main Ideas

Introduction

Human babies are very much alike, but as they grow they learn to believe that their culture is not only different from but superior to other cultures. Ethnocentric behaviour is strongest among people who live in relative isolation from other people. People from other cultures (foreigners) are unwelcome because they bring with them different ideas which might threaten the existing order of things. Our media reflect our mistrust of foreigners. In some ways, the ethnocentric view of life is "right"; the pattern of responses that evolved in a particular place may make relatively good sense - for <u>that</u> particular people and place.

Separate and Related

The objective is not to discover a "universal" culture but to appreciate the richness of cultural variety and to be more aware of our own culture.

Facts and Feelings

The author describes the differences between the so-called undeveloped "spiritual East" and the "materialistic West". Is the West really superior?

Windows and Mirrors

To understand another culture we must see it in its particular cultural context. The best way to see one's culture is through the eyes of an outsider.

Relevance to the Grade Four Program

The parallel between the sacred cow in India and the "sacred car" in North America is interesting and meets Objectives 2, 3, and 5.

Chapter 3: 'The Sacred "Rac"' by Patricia Hughes

Main Ideas

This satirical essay looks at the "rac" (car) as the centre of the "Adanac" (Canada) culture and views the "rac" as a burden our society could very well do without.

Relevance to the Grade Four Program

The example of the "rac" and the author's view of it can be used to teach Objective 3. This example can also be used in relation to Objectives 5 and 6.

CONSIDERING WHY HUMAN VIEWPOINTS DIFFER

Chapter 1: "Six Suggestions for Learning About Peoples and Cultures" by Yu-Kuang Chu

Main Ideas

1. Beware of stereotyped views of foreign peoples. The chief trouble with even valid stereotypes is that they may not apply to a particular individual.

2. See the common humanity of people amidst cultural diversities in the world. (Objective 6). The different customs in the world are a reflection of the variety of ways different people cope with the same fundamental problems.

3. Recognize a different scale of values in a non-Western society. (Objective 5). Customs that we may find unacceptable in other cultures become perfectly reasonable when one understands the prevailing value system (for example, arranged marriage in India).

4. Develop human empathy and active concern for other people. (Objective 5). Education has a major role to play in showing how some civilizations have been dominant in the past and are now in decline. The West owes a lot to these past civilizations and, in turn, we should help underdeveloped nations. (Objectives 4 and 5).

5. Discern the inter-relationships between language and culture. (Objective 7). Differences in language arise from differences in values.

6. Finally, study non-Western cultures for their intrinsic worth and thus see the richness of human thought and life. (Objective 5). The more we study other cultures, the more enriched we become.

Relevance to the Grade Four Program

This whole essay reflects the general aim of the program. Signs of courtesy, bargaining in an Oriental store, and the Oriental "insurance" family would be ideal topics to discuss and compare in terms of our culture. (Objective 6).

The scales of values shown in #3 explain the position of the father in the family, the importance of the family unit, the arranged marriage, and polygamy in the East. But these same values existed in Europe and still do to varying degrees.

The different answers by the Westerner and the Chinese to the phrase "pardon me" illustrate Objective 7. One can adapt this to other situations. What does "J'ai neuf ans - I am nine" show about the way French and English people think?

This article can help to illustrate the dangers of generalizations; e.g., "French women are good cooks". If the French hostess isn't a good cook, imagine the disappointment of the guests whose expectations were raised because their hostess was French.

Chapter 2: "What We Know is Often Not So" by Susan Hall

Main Ideas

Novelists often foster misconceptions about other races. Some of the misconceptions about Africa are as follows:

1. Africa is mainly a land of sweltering jungles. In fact, only 1/7 of Africa is jungle, and the temperature rarely exceeds 32 Centigrade.
2. Large numbers of wild animals can be found roaming all over, but especially in the jungles. Most of the game animals live in the grassland - in parks specifically set aside for them - and their numbers are dwindling.
3. Africa south of the Sahara is mainly peopled by Bushmen, Pygmies, and Watusi. There are more white Africans than Bushmen, Pygmies, and Watusi put together.
4. Africans have never achieved a high level of civilization on their own. This is part of a racial philosophy developed to justify slavery. In fact, there were some very old civilizations in Africa.

5. Africans constantly engaged in fierce tribal wars before the coming of the Europeans. In fact, it was the presence of Europeans that stopped the Africans from killing one another. Tribal wars did exist in Africa before the white men, but the slave trade made the situation worse.

6. Africans lived in primitive villages with no political system, or all Africans lived in tribes headed by powerful despotic chiefs. The only generalization that can be made about traditional African political systems is that every society had some type of political system.

7. African men buy their wives and most men have more than one wife. Brideprice and polygamy can be rationalized given the importance Africans place on their descent group. (The same idea is discussed in Chapter 1 [3]).

8. Traditional Africans worshipped many gods or had no religion at all. Periodic human sacrifices were deemed necessary to keep evil spirits from harming the people. Knowledge of Africans' conception of the world and their religious beliefs helps explain sacrifices. Human sacrifices have been rare in Africa.

Relevance to the Grade Four Program

Discussions about this chapter will satisfy Objectives 2, 5, and 6. It might be approached after students have learned about Zaire in geography.

Chapter 3: "Why People have Different Preferences: Population Growth" by Seymour Fersh

Main Ideas

Growth in population is used by Fersh as an example of how facts can be perceived differently, depending on one's point of view.

The increase in population is seen as a problem by the industrialized countries where children are an economic liability. Some people prefer to

spend their money on things other than raising children. Parents no longer depend on their children to help in their old age. Thus, reducing family size makes economic sense in the West but not necessarily in the Third World where many children do not live to adulthood and parents need the economic support of children (especially boys) in their work and old age. Economic security is what, in the end, brings family size down.

What is making the world more crowded? We blame the population increase for many of our problems: pollution, urbanization. We fear that the rest of the world will take over our resources. But there are enough resources in the world if they are shared equitably.

Relevance to the Grade Four Program

This section is directed towards the teacher rather than the student.

COMMUNICATING WITH EACH OTHER

Chapter 1: "The Importance of Language in Communication: A Japanese Viewpoint" by Masao Kunihiro.

Main Ideas

The Japanese and the Westerner find it difficult to communicate because there is a great difference in their mental attitudes. Westerners express their thoughts and feelings through language, whereas the Japanese rely far more on nonverbal communication.

Kunihiro believes that the Japanese distrust language because:

1. Japan has been a homogeneous society for a long time and most Japanese have the same attitudes and lifestyles.
2. Japan has a highly structured hierarchy. Silence of subordinates is prized, but this does not mean that Japanese people do not have emotions.

To be outspoken and frank about one's inner thoughts without considering the effect on other people - "sincerity" in English - is "insincerity" in Japanese.

Relevance to the Grade Four Program

This section illustrates Objectives 1 and 7 very well. The opposite meanings of "sincerity" in Japanese and English introduces the concept of "nuance". Sometimes in translation we have to translate the meaning and not the words. Examples: (1) It is raining cats and dogs - Il pleut à verse. (2) Bonsoir mon chou - Goodnight, honey.

Chapter 2: "Semantics and the Study of Cultures" by Seymour Fersh

Main Ideas

1. We would limit our misunderstanding of other people if we were more careful about the words we use to describe them. For instance, there is no such thing as an average "South American". South America is so vast

that one South American could be as different from another South American as a Spaniard is from a Swede.

2. Words mean different things in different countries. Example: There is a difference between "socialist" Britain and "socialist" Russia.

3. Some words are a description of the speaker's state of mind rather than of such things as a temperature reading. For example, 30 degrees Centigrade for a week would be a heat wave in Newfoundland but normal weather in New Delhi.

4. When talking about other people, we should use descriptive rather than emotive terms. We should use phrases that indicate conditions to be used with a statement. Example: "from our point of view", "at that time". But we often use "loaded" words when we refer to other people to make ourselves feel superior or to ease our national conscience. Tone of voice and gestures can create feelings of uneasiness among people of different cultures.

Relevance to the Grade Four Program

This chapter illustrates Objectives 1, 3, and 7. Teachers might inform Grade 4 students that Arabs and Europeans have a different concept of time, stressing that a half hour delay would be accepted as normal by Egyptian businessmen but would be frustrating for Germans, who feel that time is money.

Teachers might make a study of words that discriminate against women by implying that a job can only be done by a man (for example, "tax man", "airman", "chairman"), or words that are often applied to women in such a way as to imply that they are inferior (for example, "emotional", "sensitive", "scatterbrained", "delicate"). Grade Four students will easily grasp that these words are a linguistic reflection of a cultural attitude and that this attitude is changing (for example, "chairman" is now "chairperson").

PERCEIVING CULTURAL PATTERNS IN NEW WAYS

Chapter 1: "Cultural Differences within a Country: The Métis - A Unique Canadian Group" by D. Bruce Sealey

Main Ideas

There are two groups of Métis in Canada:

1. The group resulting from intermarriage between the aboriginal Indians and the French in the East. These marriages were socially accepted and the Métis were assimilated into the francophone culture.
2. The group resulting from intermarriage between the Indians of the Prairies and Englishmen. These marriages were not acceptable in British society and the Indian wife and her Métis children were left to fend for themselves when the Englishman went back home.

Because of social and geographical isolation, the Métis in the Prairies intermarried, creating a group with a strong identity that persists even to this day. The Battle of Seven Oaks, the Battle of Selkirk, the Red River Treaty, and the defeat at Batoche with the resulting hanging of Louis Riel created amongst the Métis a sense of unity. This was slowly to disintegrate because of social and political discrimination and urbanization.

Since 1960 the government has provided funds for a program of self-help among the Métis. The money is spent mainly on housing and educating the youth to join the mainstream of Canadian society.

Relevance to the Grade Four Program

Grade four students should find the story of the Métis very interesting. The areas where the two groups originated may be coloured in on a map of Canada. A profile of Riel might be drawn up as a class project.

Canadian society has shown heartless neglect of a section of its population until very recently. Students should be made aware of their country's shortcomings to promote the following idea: we need to show understanding and tolerance of other groups, not as a favour, because we can

afford to be generous, but because we want other groups to be more tolerant of us and of our country's past mistakes.

Chapter 2:"Changing Patterns of Perceiving" by Seymour Fersh

Main Ideas

In the past, cultures were given time to develop naturally. Today, technical innovations are changing our society very rapidly; we have to learn to adapt to this increased speed and control the consequences of these rapid changes.

Chapter 3: "The Virtues of Zigzag Thinking" by Edward de Bono

Main Ideas

As changes in our society become more rapid, we have to change our ideas more rapidly. This is a difficult process. One way to change our ideas is to be unorthodox in our thinking. One example of unorthodox thinking is "zigzag" thinking (a combination of vertical and lateral thinking).

Chapter 4: "Humankind: New Conditions, Different Opportunities" by Seymour Fersh

> We are all citizens of one world, we are all of one blood. To hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this subject or that, is a great folly. Desist I implore you, for we are all equally human...Let us have but one end in view, the welfare of humanity. - COMENIUS